Carangas—
Chipaya

/116 cont./

651
659 that they inspired in this functionary. The hero of this adventure even had the ridiculous idea of offering to accompany me to Chipaya.

163 The Čipaya are not very prolific. Households with more than two children are rare. I know of only one with five children, two with four, and five with three. Infant mortality is very high, as in all Indian tribes. Couples without children are fairly numerous,
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-849
[597
[858] and the Čipaya often remedy this situation, which they consider a misfortune, by the adoption of an orphan. For a pastoral people like the Čipaya, children represent a capital asset and contribute to relieving their parents of a part of the work that has to be done by watching over the flocks. Hence their despair if their union remains sterile.

162 One must include in the number of temporary inhabitants
[439] of Chipaya village the people of Salinas who come to buy cheese. These individuals, for the most part repugnant half-breeds or assimilated Indians, sometimes remain there for a rather long period. Some Aymara from Sabaya or Iscara seem to be permanently established in the village. These strangers almost always have
[439] shops and sell to the Čipaya coca, alcohol, and some small objects of prime necessity.

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[197] The language. The Čipaya are all bilingual. Among themselves they still employ a Uro /Uru/ dialect, and with strangers, Aymara. This latter language is tending more and more to supplant Uro and has already eliminated a considerable number of the most common words. This infiltration of Aymara is already so advanced that there are no children over ten who do not speak it, and all the women, although the majority have /117/ never left their village, express themselves fluently in this language. The Čipaya have also undergone a Quichua /Quechua/ influence, as the Quichua elements in their vocabulary show. Spanish has also exercised great power over their primitive tongue. Its effect has

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

We the Kjotsuñi [*q'otšoñi*, from Aymará *q'ota*, "lake", and Uru *šoñi*, "men people"][11] are the oldest on this earth. A long time we were here, before when the sun was hidden.

Here where you see the suñi, in the time of our *Achichis* [ancestors], everywhere there was water with many fish; many rivers rose and flowed. Then our nation was large and happy.

Before the Sun hid himself for a long time we were in this place. Then the Kollas [Aymára] came, despoiling us of our lands; they used our bodies for *Kjuchos* [*kučo*, human sacrifice] when they laid the foundations of their temples.

When the Lake dried up we came out in search of food and thus encountered the Aymára.

Before *Čamak-pačа* [Aymará, "time or epoch of darkness"] Tiahuanacu was built.

We have built our houses where our ancestors lived. The broken pots of many colors, and *topos* [copper pins] you find when plowing the ground, belong to them.

Métraux recorded in Quechua at Oruro a myth which tells of the tricking of the armadillo by the fox, who misled him concerning a fiesta; hence (say the Uru) the mantle of the armadillo is uneven on his neck and shoulders. Most of the Uru-Chipaya tales were learned from the Aymára.

Miscellaneous Ethnographic Notes. Small children own property which cannot be sold without their consent; when a little girl refused to sell me a small cloth, in spite of my offering what must have appeared a fabulous sum, that was the end of it.

In greeting a white man on the road, the Uru, like the Aymára address him as *Wiracocha*, "sir," or *karai* "mister."

The Pleiades are called *kerkeru*, Venus *čauk-kola* ("big-?"), the Milky Way *čatu-likščoi* (from *liks* "road"?) and another constellation *tsoxotsoxa;* a comet is called *mečala* (from the Aymará).

[11] Not, as Posnansky supposes, from the Aymará *suñi*, "puna." The meaning "men" is again obvious from the reference in the second paragraph. Further, the phoneme *š* is lacking in Aymará.